Suum Cuiq;

OR,

EVERY ONE HIS OWN.

In a Short

DISCOURSE

ON THE

21*th.* Ver. of the 22*th.* Chapt. of St. *MATTHEW.*

First Preached, from the firm Principles of his own Loyalty;

Then Publiſhed, to gratify the free Propoſals of a Neighbours Generoſity.

By *J. Wyllys*, M.A.

LONDON,

Printed for *Henry Brome*, at the *Gun* at the Weſt-end of St. *Paul's* Church, 1676.

20 c 154 (4), 20

To the Worſhipful, *John Morecraft* Eſq; my eſpecial *Mecenas*, the Worthy owner of that true *None-Such*, a Mannor called *Fitz-waters*, in the Barony of *Shenfield*, in *Eſſex*.

SIR,

THat you laid this grateful task upon me, under the refreſhing ſhaddow of your ſpreading Name, to print, dedicate to, and preſent you with, a Sermon on this Text; made me a little ſolicitous to find the Reaſon: From any deſign'd reward, to unite me more to your Service, it could not be; ſince there is no degree beyond ſuperlative, nor are Attoms diviſible. To expoſe my weakneſs, I could no way perſwade my ſelf 'twas, for that, as, I already am, and hope to be abundantly more, ſa-

tisfied in your Candor, ſo I am eaſily ſenſible, how without Printing, I am obnoxious. And for you, Sir, who are Extracted from the moſt ancient Family of the More-Craft's; *You, Sir, who are celebrated for Your forreign Adventures, Your domeſtick Phyſical Efforts, Your moſt Remarkable Manſion, and that Noble Court, that, roſe from its aſhes, to bear up Your Name, does blazon You, to more advantage, than can the ſmall character of an obſcure Preſs: However, I have hereby an opportunity, as to make known Your regards to King and Church; ſo to leave a Printed Record, how ready to obey all Your Commands, though otherwiſe to his diſgrace, is*

Your Obliged Servant,

J. W.

Suum Cuiq;
Or, *EVERY ONE HIS OWN.*
In a SERMON *on*
St. Matth. 22. *Verſ.* 21. ult.

Render therefore unto Ceſar, *the things that are* Ceſar's : *and unto God, the things that are God's.*

THE Bleſſed Jeſus that was ſo anointed above his Fellows, that He's called the wiſdom of the Father, does in theſe words, circumſpectly anſwer, what was circumventingly propoſed ; for *ver.* 15. the Phariſees, a knowing and ſubtil Sect, had a deſign to entrap him in his talk : The Devil had before laid his ſnares, that are called *Queſtuum*, by which he catches ſo many ambitious and covetous ones, *viz.* Riches and Honours. They in the Text, lay theirs *Queſtionum*, in which many inconſiderate and unwary ones are ſnar'd, *viz.* thoſe of dilematical and doubtful Queſtions ; which that they might more ſucceſfully do, than did their Father the Devil, they firſt take Counſel about it, then chuſe fit Emiſſaries to effect it, ſome of their own Diſciples, and ſome of the motly *Herodians*, who being of a politick Reli-

gion, propoſe a politick Queſtion, about the King's Revenue: which, according to counſel taken, and inſtruction given, they very craftily propoſe, and firſt, to remove all ſuſpition of their deſign, they firſt court him, which indeed he was, though they believed it not, as a Teacher and Doctor, as the word rendred Maſter implies. Secondly, they characteriſe him, though truly in it ſelf, yet falſly as to them, as one, firſt, of Truth and Integrity; thou art true, &c. Secondly, of Courage and Impartiality; neither careſt thou for any man. For, &c. Thirdly, leaſt yet ſome jealouſie of their deſign might remain, they, uncompell'd and freely, atteſt the truth of this Character, and become his *Scio's*, Maſter, we know, &c. and then ſecondly, they put the Queſtion: tell us then what thinkſt thou, &c. which cunningly inſinuates that 'tis his opinion, not his determination which they expected, as if they only deſire to know whether as to this problem he would affirm or deny: if he had ſaid 'tis, then the Phariſees and ſuch as were ſimply Jews, would have taken juſt offence: they being as to *Ceſar* a free people, and by Conqueſt only made tributary. If he had ſaid 'tis not, then he would neceſſarily have fallen into the diſpleaſure of *Ceſar*'s Subſtitutes, and theſe mungrel *Herodians*.

But, He was to underſtanding a Fencer, not to ward the blows of this two-edged Sword.

Therefore knowing and obſerving all their falſifies, *v.* 18. but Jeſus, &c. ſending theirs, he makes a blow at them, *ver.* 19. 20. which they breaking

ing

ing with a positive, though unwary Answer, *ver.* 21. they say unto him *Cesar*'s this, their own answer becomes a *Delphick* Sword in his Menage; For by owning their currant Coin, to the least *denair*, to bear the Image and Superscription of *Cesar*; they in that very thing own *Cesar*'s Sovereignty; nothing being more a badg thereof, than coining money, and therefore always altered upon the death or change of a Prince: so that he let them see, from their answer to his, how they might have saved their Question; as long as they had, or could see, money, their Coin would furnish them with an argument for Tribute. It being but a *rendring to* Cesar *the things that are* Cesar's.

Obj. This Connexion is clear, but how comes this in, and unto God?

A. If we look back to the former Chapter, we shall find that divers Questions Religious had gone before. He was no sooner come to *Jerusalem*, but he begins his design'd Reformation, *ver.* 12, 13. and to make it the more currant, he heals all comers, *ch.* 21. *ver* 14. which produce *Hosanna*'s from the very children. But those that chiefly should have abetted him, in such works of Piety and Charity, are displeased, and quarrel with him, not so much, overtly, for those his deeds, as the results of them, his praises: *ver.* 16. but he answers them as he did their Instigator with Scripture, out of *Ps.* 8. 2. after a recess from the 17. to *v.* 23. the very same come again to question him, even the chief Priests, and the Elders of the peo-

ple, inſtead of the Scribes, *ver.* 24. asking for his Commiſſion and its derivation, which was of the ſame dilematical and dubious nature, as appears by the Queſtion He oppoſes inſtead of an anſwer, upon the clear and open anſwering of which, he promiſes ſatisfaction, *v.* 24. & beginning of 25. but the cunning they uſed in their propoſal, they have recourſe to for their anſwer, in *ſeq.* 25. & 26. therefore their return is ſhort, but ſubtil, *ver.* 27. beginning, which gives him ſcope to make his Rejoinder in the end of the ſame verſe.

And ſmartly rebukes them in three Parables, that of the two Sons, *v.* 28. which from their own mouth, *pr.* 31, he homely applies in the end of 31 and 32, and that of the Husbandman, which from *v.* 33, to the end of *v.* 40, He propoſes, and they in *v.* 41, anſwer, out of which their own anſwer, he infers their guilt, *v.* 42, 3, 4. which they eaſily perceived *v.* 45, and would, if they durſt, have reveng'd, *v.* 46. But that yet, as by the mouth of two or three Witneſſes, they might be condemned, he gives them yet another Parable of the marriage of the Kings Son in the beginning of this; where he cloſely hints the *Gentiles* Vocation, *v.* 9. and their Rejection, *v.* 12, 13. which they alſo could not but underſtand it, as they had done the former, that it eſpecially concern'd them. Therefore they laying aſide all religious Queſtions, not being able to this threefold alluſion to anſwer a word, as *v.* 46. of this, but what he could make uſe of to their confutation; whilſt they not caring to hear any more of that ear,

ear, are resolved to entrap him in matter of the Kingdom. He unwilling to let them go, without some reflection, on what they were willing to forget. He minds them that some things by way of rendition and tribute, do distinctly refer to God, after rendition unto *Cesar*, therefore, after Render unto *Cesar &c.* he leaves the same word to be supplied, and unto God, *&c.*

Q. Why then begins he with *Cesar*?

A. It may be, first, that he might upbraid them for that folly of theirs, that made sure to entrap him, by this generically different, and consulted Question; and about to convince them, that *the wisdom of men is foolishness with God*, He shews how, what they just now urged as irrefragable, he can with ease, immediately overthrow, or secondly, to let them know, that he the less wondred at, their not giving to God over all blessed for ever, the things that were his; when they should be found under a doubt of giving, to those who are called Gods, the things that are theirs.

These for the most part being in couples, so inseparable, that who so is a bad Christian, can never be a good Subject; nor he who is a bad Subject, a good Christian. So he that is a good Subject, is a good Christian; and there is no good Christian, but is a good Subject; a truth, that if it were well weighed by our two Polar dissenters, would certainly even constrain them, that they might evidence their pretences of being the true Christians, to become the better Subjects. We should all more believe, that they did really

ly

ly give unto God, &c. if more visibly they did give unto *Cesar*, &c. of which, according to our Saviours Order; First, and in it these three parts, the Act, Object, Subject, in whom, about what.

The Act is, Give, or rather Render, which *Pareus* himself no great friend to Royalty, acknowledges on the place, constrain'd it may be by the force of the original word, or the clear scope of the place. 1. *Render*, (*i. e.*) give as of due and debt, not of grace and kindness: there is a due we are to render unto all men, *Rom.* 13. 7. (*i.e.*) where another has, either a Natural, Civil, or Religious right, things are not given, but rendred. 2. *Give freely, and of a willing mind, not grudgingly, and by constraint:* Our Lord does as his, and ours, love a chearful giver, because it assimulates a man to him, *who giveth freely, and upbraideth not.* 3. Largely and fully, not niggardly and sparingly, as we would to a Treasury or Granary, whence we hope to receive again: would we not reap little, let us sow much. For, 2 *Cor.* 9. 6. *He that soweth bountifully, shall reap bountifully*; and contrarily: our opening wide, is the way to have our expectations more amply fill'd.

4. Render seasonably, and in due time; not slowly, and out of season: Who gives quickly, gives doubly: Who gives seasonably, gives trebly: Nay, who renders quickly and opportunely, gives; as we say of a just and punctual debtor, when he pays upon a pinch, he did me as great a pleasure, as if he had given me such or such a summ. There are a sort of viscous and bird-

bird-lim'd gifts, that by their ſticking become ungrateful: Whilſt ſuch gifts hang in the hopper (as we ſay) *Ceſar* may ſtarve for want of his due.

Whoſoever gives, ſhould thus give, eſpecially he that renders; yet more when he renders unto

2. The Object, *Ceſar*: The whole race of the *Roman* Emperors, from their firſt original to this day, from *Julius*, were ſurnamed *Ceſars*, and under that name are comprehended all ſupreme Magiſtrates, yea and Governors as ſent by them. Which at this time were Infidels and Heathens, and ſo ſtrangers to the Covenant of Grace. Nay, they were perſecutors of all that profeſſed and owned the name of Jeſus; inſomuch that we have recorded neer as many perſecutions as there were eminent *Ceſars*; ten of them, and but twelve of theſe. And did Chriſt give this in charge then, when *Nero*'s, *Domitian*'s, and *Maximine*'s were Emperors? and ſhall we think he meant it leſs due to thoſe, who themſelves profeſt Chriſtianity, and foſtered it in others? was it not to *Conſtantine*'s and *Theodoſius*'s due? though indeed as the Church by their bounty brought forth riches, and after the Daughter, devoured the Mother, by introducing Luxury and Laſineſs, yet was their Piety ne're the worſe meant, or ought their due therefore to be ſubſtracted. Again, was it to be rendred to the Propagators, and not to the Defenders, the *James*'s & *Charles*'s of our days, the moſt ſtrenuous, and able Aſſertors of that Faith that providentially was delivered to them: inſomuch that the firſt defended it with his Pen againſt the

the two tropicks of Popery and Phanatiſm to the amaſement and ſilence of all forreign Princes and doctors; and the ſtopping the mouths of all domiſtick gainſayers: and the Other maintain'd it againſt the ſame extreams both by Pen and Sword, with the hazzard of his life whilſt at Liberty; and after to the perpetual ſhame of his Rebellious Subjects, but to his own eternal Honour, Seald it with his blood: Being in One, a Conſtellation of Confeſſor, Defender, and Martyr.

And is it leſs to be rendred to our preſent Soveraign? who, as much as I pray God he ever may, has trac'd his bleſſed Fathers ſteps; nay in ſome made deeper impreſſions. He was not leſs hunted like a Patridge upon the Mountaines, then his Father was; objected to equal perils and dangers from his Countrymen and ſubjects. And, as his Father was actually bought and ſould, firſt by a perfidious party of his own Countrymen to the Rebellious Engliſh, and afterwards curſedly bargain'd for betwixt thoſe moſt Diſingenuous, and Traiterou's Bradſhaw's and Crummel's; So was there a price laid down for his life; So our preſent *Ceſar* was from a Prodigious height of traiterous impudence, publickly proclaim'd an Excile from, and Enemy to his Native Soil and Subjects. And in thoſe forreign parts where he was conſtrain'd to converſe, how many ſolicitations to ſhipwrack Faith and good Conſcience muſt he needs meet with, which muſt ſure be more poingnaunt and tempting, when accompanied with his preſſing wants and Neceſſi-

ties

ties when every freſh Meal, Garb or Lodging, were each a new Stratagem; being forced to be beholding to them, who deſign'd Him their prey: Which was a kind of Martyrdom. But yet with what invincible, and unparalleld Reſolution, did he maintain and bring home himſelf a Confeſſor and Defender of the true Faith? and is not ſuch a *Ceſar* fit to be rendred to, therefore Render, *&c.*

2. But who, or what, do you mean by all this Harrangue? If their be an Act, and an Object, there Muſt be a Subject, and that Leads to thirdly the ſubjects.

The ſubject therefore of this action, is two fold, 1. Who 2. What.

1. Who, in the Text, there were ſuch, as were ſimply Jews, of which the Phariſees were looked upon as the Top and Prime, and therefore under them all that profeſs'd ſimple Judaiſm, which were under the power of their Inſtruction, or example, and alſo thoſe party-perpale, the Lincy-woolſie Religioniſts, the Herodians, whoſe pretence, was a ſort of Alcoran of Heatheniſm and Judaiſm. In proportion to which our Saviour by this Reſolution Engages all men, of whatſoever Degree or Sect, Denomination or Religion to render to *Ceſar*, &c.

I know the Romaniſts would exclude their Clergy: But ſurely St. *Paul*, *Rom.* 13. 1. when he ſays, *Let every Soul be ſubject*, includes 'm, unleſs to avoid it, they will renounce their having Souls; the Scriptures, frequently, by Soul, underſtanding the whole man.

A generation of men, decry'd by their pretended oppoſites, the presbyterians, but apparently all the

while Ap'd by them, as in many others, ſo in this, whilſt they, to ſend themſelves, will call, not only Parliaments, but *Ceſar*'s to account, for their Civil Sanctions; and all upon the ſame Principle, In order to Spirituals, contracting only the more bugbear-name of Holy Church into The Kirk: But I ſee no more for one ſide than another, why a National Counſel, or Provincial Synod, may not now be call'd, ordered, determined and diſſolved by our Soveraign Prince, as they were by the ancient *Ceſars*, ſince that is the undoubted Prerogative of every ſupreme power in its own Juriſdiction; and all perſons are indefinitely oblig'd, to render unto *Ceſar* the things that are *Ceſar's*; which brings us to the fourth particular, and

The ſecond Subject, what they are to render, *ſcil.* the things that are *Ceſar's*, (*i. e.*) ſuch as he may, and does juſtly claim, by the Right of Nature, Religion, or Civil Society; which to treat of diſtinctly, would not be ſo proper, ſince the examination of the firſt, would neceſſarily lead me into the abſtruſe enquiry after the Rights and Prerogatives of the Crown, in which I ſhould argue my ſelf guilty of unſeemly preſumption; having ever eſteemed them the hidden things of Empire, always to be kept cloſe lock'd in the Regal Archives: Nor is it fit that humble Subjects ſhould ſo much as audaciouſly Smell to, leſs Gather, leaſt of all make a Poſie of, the Flowers of the Crown; they are *Ceſars* by the Law of Nature, the firſt Man being the firſt Monarch, and therefore for them, we rather leave them, than render them to Him.

Again, ſhould we ſpeak diſtinctly, of what the Religious

ligious, and Civil Law, makes his, we ſhould be forced upon coincidencies; *Ceſar* claiming, and we ſtanding bound to pay, many of his dues by the right of both, Religion, and Law, yea and Nature too.

For, as *Ceſar* is our Father which is natural, and by the ſuperadded Law of the fifth Command, Divine; as alſo by the authoratative explanation of Human Laws, Civil. Honour and Eſteem, Fear and Reverence, Obedience and Subjection, Defence and Support, Love and Prayer are his dues. Now whatſoever divine right was affix'd to the late pretended Government of the Church of *England*, as then 'twas nick-named: Sure I am 'tis ſtamp'd upon all theſe, and clearly fortified by the Laws of Human Nature, and Civil Society; a lawful *Ceſar* being by all thoſe Laws a common Father: upon which account,

1. *Ceſar*'s due is Honour and Eſteem from his Subjects, which all, are as ſo many members in his Royal Family, He being the Father of his Countrey. Therefore, St. *Peter*, 1 Ep. *c.* 2. *ver.* 17. having earneſtly exhorted Subjects to their duty from the 13. He cloſes all with, Honour the King: the foundational excellency of this relation exacting as a due, all poſſible Eſteem and Honour, in thought, word, and deed. And it's one part of the inference from all that of *Rom.* 13. *v.* 7. *Honour to whom honour.*

2. *Ceſar*'s due is Fear and Reverence: We own them as Fathers, and They are, by our heavenly Father, owned, as Gods; having not only the Image of God, as Men, on the one ſide, but on the Reverſe the Image of God, as Gods; his Spirit thus ſpeaking, *I have ſaid you are Gods*, And when by the ſame

Psalmist He's said to sit in the Congregation of the Gods, He is universally understood to mean, the meeting of Magistrates: *Cesars* then are not meer men, but as vice-Gods, and as such, to be feared, and reverenc'd; therefore *Rom.* 13,4. we are oblig'd to be afraid of Them as immediate Ministers of God, and Revengers, to execute wrath upon them that do evil.

Fear, therefore, and Reverence, is one of their dues to be rendred, *v.* 7. And by a strong parity of Reason, not only when good and gentle, but also to the Froward, as appears, 1 *Pet.* 2. 18. They being our Masters paramount, and all subjects their servants, *Cesar* being supream, *v.* 13. Which Leads to the third due that we are to render to *Cesar* (*i. e.*)

3. Obedience and Subjection; either in an active Service, or a patient Sufferance:

1. Readily complying with all their Commands: not only agreeing with, but if not contrary to, Gods revealed will, then are subjects bound actively to obey.

2. Calmly and quietly undergoing the penalties, even of such injunctions, as not only disagree with, but are contrary to, Divine precepts; which indeed is the proper Cue of passive obedience: And, Note, of this disagreement or contradiction we must be sure, to be fully satisfied, before we actually disobey: And then its no great difficulty to resolve that Question, Whether it be better to obey God or Man, and even then, patiently to suffer for our non-obedience; which has been so plentifully exemplified, by holy men of all Ages, from the testimony both of divine, and human Writ, that it would be superfluous to prove it.

And

And this obediential ſubjection, we ſtand neceſſarily engaged to, not only for wrath, but conſcience ſake, *Rom.* 13. 5. not only as the worſt may, for fear of Puniſhment; but as the beſt ought, from love of duty: we muſt be ſenſible, not ſo much of mans wrath that may, but Gods, that cannnot be ſhun'd but will be finiſhed, without repentance, in the damnation of diſobedient reſiſters, *Rom.* 13. 2.

4. A fourth due is Defence and Support. He is the Miniſter of God, to every Individual Subject for good, *Rom.* 13. 4. always vigilant and careful for the welfare of the whole, and therefore it follows, *v.* 6. of the 13 to the *Rom.* for this cauſe pay you tribute alſo, for they are Gods Miniſters, continually attending upon this very thing: They maintain, Fleets and Armies, for ſecurity of Seas and Trade, Judges and Courts of Judicature, to free from Inteſtine Force and Fraud; and maintain Honeſty and Property. *Ceſar* is the Stomach, the Heart and Liver of the Body politick, that digeſts Nutriment, and makes blood, for the Benefit of the Whole. Now as all Members, yea and all Faculties, are diligently employ'd, to provide Meat for the Belly, to invent and menage Preſervatives for the Breſt, rendering their utmoſt as due to thoſe vital parts; nay, venturing the loſs of any, of all, to ſave Them: So ſhould all Subjects, render unto *Ceſar*, all poſſible Defence, and Support.

5. And at this time laſtly, *Ceſars* due is Love and Prayer; I joyn them, becauſe our love, is manifeſted in nothing more, to perſons out of our reach, then in praying for them. Now *Ceſar*, is above us, and

our

our ordinary duties of Charity: tho as divine *Herbert* ſings: *Love is a preſent for a mighty King*; which becauſe we cannot frequently manifeſt, in it's more familiar acts, though bound habitually to have it in readineſs, therefore this, that extends to all, at all diſtances, and is every ones due, ſo in a peculiar manner is it *Ceſars*: See the Apoſtle's Cannon for it, 1 *Tim.* 2. 1, 2. *I exhort therefore that firſt of all Supplications, Prayers, Interceſſions, and giving of Thanks be made for all men*; but particularly, *for Kings and all that are in Authority over us*: And they, indeed, eſpecially need it: *Ceſar's* Condition tho much above others, yet is more Expos'd than others; his Greatneſs, makes not only his Burdens, but dangers more imminent; He becomes, from His height, a more conſpicuous Mark, for the whole Artillery of Hell, and wicked men; His temptations are many, from His uncontroulable Capacitie; all being accountable to Him, He only to God: From His Eminency, He is lyable to be flatterd in any of his poſſible Errors, too many being ſtill ready, with their Pillows and Kerchiefs, nay and the very Prophets are apt to dawb with untemper'd mortar. Their Counſels are intricate and difficult, their thoughts oft ruffl'd with their Solicitous care of the Peoples good, and therefore as a particular and peculiar due they call for our Prayers, that They may be directed upon all Emergencies to ſound and ſafe Reſolves; that They may be preſerv'd from all thoſe theatning dangers; that They may wiſely, and powerfully, reſiſt and repel, thoſe many ſly and mighty temptations; and indeed, in nothing more can ſubjects be ex-

expreſſive of their Love to *Ceſar* than in humble, ſincere, and conſtant prayer. All, and every of which, muſt in their proportion be deriv'd upon his Subſtitutes, it being by St. *Peters* Rule, 1 *Ep.* 2. 13, 14. *Due to every ordinance of man and that for the Lords ſake:* For as *Ceſars* are Gods, ſo all other Rulers and Governours, are *Ceſar's* Subſtitutes.

But oh how little has been, nay, may I not ſay how little is, Chriſts advice followed by Chriſtians; his peaecable and humble precepts, being eſteem'd rather as Bouys and Marcks on Shelfs and Rocks, not to be approach'd, than as Phares and Light houſes to direct our way: Lets expoſtulate the thing a little, and may ſuch as are guilty ſo ſelf-judg and condemn themſelves here, that they may avoid the judgment of Condemnation hereafter! we ſhall only thetically enquier whether.

1. This be to honour and eſteem *Ceſar*, or his Subſtitutes, when we ſpeak all manner of evil of Dignities? which tho St. *Jude* propheci'd of, yet with ſuch an aſſimulation, that one would think, ſhould make all men avoid it, or at leaſt the puniſhment annexed to it, the periſhing of *Corah*.

I am ſure St. *Paul*, *Act* 23. 5. Owns the canonical obligation of *Exod.* 22. 28. That none ought to ſpeak evil of the Ruler of the people; which is yet much more material for the Conviction of all, who with-hold their Due; if we conſider, it was after the diſſolution of the Moſaical Frame, yet ſpoken in reference to a pretended high Prieſt, then in being, by whoſe unjuſt command He was ſtruck in the Face, *v.* 2. and anſwer'd by way of retractation, that he had a-

ny

ny way caſt diſhonour, or appear to diſeſteem him. Thoſe certainly that do ſlight, vilifie, and contemn *Ceſar*, either in thought, word or deed, do in neither Honour and Eſteem Him, and contrary to Chriſts Command with-hold his due, not Rendring unto *Ceſar* the things that are *Ceſar's*.

2. Do they Fear or Reverence *Ceſar*, that vilifie and reproach him, and all his actions? do they regard them as Gods, that refuſe them the common reverence due to men? that if they pleaſe not them, they ſhall not only not be, what God has appointed them; but, not be at all; Invading not only their undoubted Prerogatives, but their ſacred Perſons. Shall it be thought an effect of fear and reverence, that made *David's* heart ſmite him, for cutting of *Saul's* lappet? and ſhall not the ſtupendious Treaſon of Remorſeleſs ſevering his Anointed Head from his Body, be rank'd in the front of the ſame *Claſſis*?

I leave the queſtion to be reſolved, by the moſt cauteriſed Conſcience.

But we hope, that ſo deteſtable a thing, will never again enter into the heart, much leſs reach the hand of the moſt miſcreant Subject. For, 1 *Sam.* 26. 9. *Who can ſtretch his hand againſt the Lords anointed, and be guiltleſs*? Nay, who can brandiſh his tongue againſt the worſt of *Ceſars*, and not incur divine diſpleaſure? For *Solomon* a King, wiſe and good, *Eccleſ.* 10. 20. *Curſe not the King, no, not in thy thoughts*; though it may be thou mayeſt think he deſerves it, much leſs upbraid him in thy ſpeech; though never ſo reproachable. *Elihu* intimates, though he be poſſibly wicked and ungodly, yet it is a very unfitting thing

thing to be ſaid to any Supreme. *Job* 38. 18. *Is it fit to ſay, to a King thou art wicked? or to Princes ye are ungodly?* The affirmative Interrogation ſtrongly denies the thing; it is by no means fit: which he eſteems ſo indubitable, that he dare leave it to common judgment.

Every *Ceſar*, not being leſs Gods Miniſter, to execute vengeance on evil doers, tho He himſelf be ſuch, They are not to be reviled and flighted as Sinners, but dreaded and rever'd as Avengers.

3. Again, are ſuch Obedient and Subject, that out of, pretended Conſcience, but, real faction, diſpute and queſtion all, but contradict and oppoſe many of his Injunctions? Not conſidering, that nothing is more evident, than that all lawful Commands, are to be obeyed actively, and even the moſt unlawful, paſſively, as before; and then, are *Ceſar's* Commands lawful, when, no way contradicted by Gods: Indeed it is unlawful to obey, when God forbids, the very matter of their commands: But then this caution is not to be forgotten, That, as we are ſure, Subjection and Obedience is *Ceſar's* due; ſo after the impartial uſe of all poſſible means, we ſtand aſſuredly convinc'd, that this or that command of *Ceſar's*, runs counter with God's; elſe, how eaſie is it, to put on the pretence of Conſcience, to Cloak Diſobedience; appearing to give unto God, the things that are God's, and in the mean time, Robb *Ceſar*, of that which is his; and ſo, under a ſpecious notion, of it's being better to obey God then man, Diſobey both.

4. Yet again, do they give *Ceſar* his due of Defence and Support, who grutch every penny of Tax or Tribute, and that, moſt unreaſonably, when by their

own Consent Legally Erogated? Such who, every day, can spend more, vainly, it may be, sinfully (*i. e.*) to gratifie an unreasonable passion, a destructive lust, or a factious Party, and yet think much, to render *Cesar* his due: Nay, who will pawn their necessaries, to supply their Extravagancies, and yet repine at every small sum, for defence and support of their Prince. Why, is not all thy peace and plenty, Liberty, and Property, both begot, and maintain'd by *Cesar*, sufficient to oblige thee to a chearful rendring Him his due? Shall that Head, which by his Legal administration of justice, sits safe on its shoulder, refuse, when cald for, to pay its pole? shalt thou quietly sit in thy own Chimny-corner, and thinks two shillings a year for thy hearth, a rack-rent for such a Benefit? dost thou unmolested *buy, sell, and get gain*; and yet prefer danger of plundring, before dutiful paying of Custome and Excise? *Sittest thou under thy own Vine, and Fig-tree, rejoicing in the wife of thy Youth, and thy children, like Olive branches, round about thy Table, None making the affraid*: And are lawfully impos'd Taxes to dear a purchaser for such a desireable blessing? *Cesar*'s must be considered as our Seas, into which as all our Rivers Run, so from thence by secret Caverns, they again return to supply our Fountains.

They are, as before, the Stomach of the Nation, that disgests all, but 'tis for the Benefit, and supply of the whole; which if rightly considered, would even constrain us, no more to with-hold their due, then our hand would refuse to feed our Belly: did we know the cumbersome, and unweildy nature of a Scepter, the Massy weight of an Imperial Crown; what pricking thorns, *Cesarian* Ermyns are powdred with; (to which

which purpoſe bleſſed Charls the firſt ſpeaks) we would not ſtoop to take them off a Dunghil: Were ſubjects acquainted with the amuſing intricacies and deep policies of their various Councels; did they but think on their many meales defer'd, nay forſaken; their interrupted ſleeps, and waking nights, and all for their good: They muſt be forced to own, that Princes, more difficultly earn, even their dues, than the meaneſt Labourer does his hire: Remember alſo the grand Examplar, I mean the bleſſed Jeſus, who upon the firſt intimation, rather then not pay tribute unto *Ceſar*, He puts himſelf to the charge of a Miracle, the 17. *ch.* of this Goſpel and the 27. *v.* Yet again.

5. And laſtly, I ſtill ask the Quæſtion only, whether they anſwer the Apoſtollical Cannon, in praying eſpecially *for Kings, and all in authority*; who, in their licenc'd publick devotions, vent rather Libels againſt, than Petitions for, their Princes? Whilſt they remonſtrate, not ſo much to God, as the Congregation, their popular, though but pretended, grievances: So far are ſuch from praying according to the clauſe of the ſame Canon, that under them, they may lead peaceable and quiet lives, *in all godlineſs and honeſty:* that they only ſuggeſt their Fears, of its being impoſſible. Hence, He, happily, thinks Himſelf, and ſometimes is celebrated, by others, as praying moſt affectionately for, that does it, moſt ſcandalouſly againſt *Ceſar*; as if the Spleen, not the Liver, were the proper Focus to warm their devotion. No wonder then ſuch meet with, as they call it, hard meaſure: For why ſhould God for them alter his reſolution, of every ones reaping what he ſows: If they, in the face of God,

God, and his Congregation, will ſow diſquiet and diſſention, what hope is there that they ſhould reap other, than trouble and confuſion?

But I begin to hope, and ſhall at leaſt continue to wiſh, better things of all Engliſh Subjects, and ſuch as ought to accompany true Chriſtians, obeying Chriſt, as in all other, ſo in this command eſpecially, to *give unto* Ceſar *the things that are* Ceſar's. In thought, word, and deed, rendring Him all Honour and Eſteem, Fear and Reverence, Obedience and Subjection, Defence and Support, Love and Prayer. Leſt poſſibly, the not practiſing of this, ſhould introduce a neglect of what follows: And we ſhould not at all, or more awkwardly, *give unto God the things that are Gods*: For in a proportion to that of 1 *Joh.* 4. 20. If we render not the dues, to theſe Gods, we do ſee; how ſhall we, to Him, whom we have not ſeen? As, 1. How can we acknowledg the Supreme, that diſown the ſubordinate Deities? Can they in likelihood have a true eſtimate of God, that deſpiſe Dignities? How can they fear him, that honour not the King; ſince both are forc'd on by the ſame Apoſtolical rule? and it were eaſy to inſtance in the reſt.

In a word, how can They render either to God, or ought agniz'd to Him, who are not lead by this manuduction; of rendring to *Ceſar*, &c.

Let us therefore all *render unto* Ceſar *the things that are* Ceſars, leaſt, as a juſt judgment, He might with-hold from us, the things that are ours, or, ſtraitning our ſelves in our rendition to *Ceſar*, we ſhould never be truly enlarged fully to accompliſh the whole Text; and give unto God the things that are Gods.

FINIS.